

*The Righteous Man's Rest:*

BEING THE SUBSTANCE OF A

S E R M O N

OCCASIONED

By the D E A T H of

The Rev. JOSEPH HOSKINS,

Late Minister of the Gospel in BRISTOL,

Who departed this Life *September 28th*, aged 43 Years.

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PREACHED *October 3d*, 1788.

By N I C O L A S P H E N E.

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TOGETHER WITH THE

ADDRESS at the INTERMENT,

By T H O M A S T U P P E N.

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*Published at the Request of the Congregation.*

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REGISTER

IN THE DEATH OF

THE REV. JOSEPH HOSKINS

late of the County of Bristol

Who died on the 27th day of March 1884, aged 74 years

and was buried on the 29th day of March 1884

By WILFRED A. P. H. N. A.

Registrar with the

ADDRESS at the INTERMENT

By THOMAS TUPPER

Minister of the Gospel

At: St. James and St. John's Church

St. James and St. John's Church, Bristol

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*To the Church of CHRIST meeting in  
Castle-Green, in the City of Bristol,  
lately under the pastoral Care of the  
Rev. JOSEPH HOSKINS, deceased.*

*Dear and afflicted Friends.*

**M**Y hearts desire, and prayer to God for you all is, that you may be saved, and that the King of Zion, the great repairer of the breach, may speedily provide a suitable pastor for you, who may (like the deceased) feed you with knowledge and understanding. It was indeed a mournful office to pay my last respects to him in funeral solemnities: and, being unexpectedly requested to preach his funeral sermon, (on account of other employments) I had but little time for meditation on the subject. As the discourse was chiefly extemporary, a close connexion of ideas, and great precision of thought cannot be expected; especially as I



made no use of notes in the delivery of it. When by your unanimous desire I was requested to publish it, I consented, on the supposition that a reverend brother had taken down the whole in short hand. But, on applying to him, I found he had only taken a general sketch of the subject. What he had written, however, was sufficient to assist my recollection. With this help I now send the discourse to you from the press. If the perusal of it should afford you any consolatory ideas under the present bereaving providence, it will yield me great satisfaction. With this humble hope, permit me to subscribe myself

Your sympathising friend,

and affectionate brother,

N. P H E N E,

*Bradford,*

Oct. 20, 1788.



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# S E R M O N, &c.

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J O H N Chap. xi. ver. 11—middle part,

*Our friend Lazarus sleepeth.*

**T**HE solemnities of the present painful scene ; the flowing tears and aching hearts of this numerous church and congregation ; and a long personal friendship with the deceased ; allow me to pay the tribute of affection, by weeping with those who weep, and mourning with those who mourn. With a view to improve the sudden and afflictive death of a beloved brother, (whose remains are now before us) I am led to address you in the words of my text. And, with a little alteration, I may apply it to the present mournful occasion by saying, *Our friend Hoskins sleepeth.* It is a sweet consideration to all who loved him, to think that the soul of our departed brother now enjoys rest in Abraham's bosom, while his body sleeps 'till the morning of the resurrection. What

a cordial does this administer to mourning relatives and friends! Our text sheds a ray of light amidst this midnight scene of affliction. Death is a sweet sleep from which the body of the saint shall rise to immortality. The words of Jesus, respecting Lazarus, are truly descriptive of the present state of our amiable and excellent brother. While I review them in this connexion, I sensibly sympathise with, the afflicted widow, sorrowing parents and relations, bewailing friends, and this mourning church of Christ, who have sustained an unspeakable (if not irreparable) loss in the death of this affectionate and useful pastor.

This city has, indeed, lost a useful citizen; the church a faithful pastor; the poor a constant friend; and the needy tradesman a ready source of assistance. And when we see him taken from us in the midst of his days and usefulness, what can relieve us more than the consideration, that as he was faithful unto death, so his divine master has given him a crown of life; and, that his body now enjoys a sweet sleep, 'till the immortal Jesus shall say, 'Awake and sing ye that dwell in the dust.' To wish him from this repose would be the greatest cruelty. Can you wish to awake him from his slumbers, and usher him again into a world of sin, suffering and labour? You cannot, when you  
thoroughly

thoroughly consider his blessedness. You cannot wish him to leave the crown of life, for a crown of thorns. But when the voice of the archangel, and the trump of God shall raise him; then this corruptible, shall put on incorruption; and this mortal, shall put on immortality; and death itself be swallowed up in victory; and the body of the faint, and minister of Christ, shall be raised and fashioned like unto Christ's glorious body.

With a believing view of these truths, I shall now particularly apply my text to the present occasion.

- 1st. We may consider the person speaking.
- 2d. The person of whom the words are spoken.
- 3d. The title given him, *Our friend*.
- 4th. Reflect on what is said of him—*he sleepeth*.
- 5th. Address afflicted mourners, and all present, respecting this affecting providence, which speaks to us all, 'Be ye also ready, for in such an hour as ye think not of, the son of man cometh.'

In treating my text, I shall shew how every part of it may, with propriety, be accommodated to our departed friend.

*First.* It may not be amiss to consider, who it is that delivered my text.



The divine personage speaking, is no other than the Son of God, who holdeth the evangelic flars in his right hand; and who is king in Zion. His name is Wonderful; Counsellor; the mighty God; the everlasting Father; the Prince of Peace.<sup>a</sup> It is the compassionate Jesus who hath all fullness in him to supply our wants, as well as bowels of mercy to feel for his afflicted and distressed disciples. We have a singular instance of this compassion in the preceding verses.<sup>b</sup> He discovered his kindness in visiting Judea (the residence of his afflicted friends Martha, Mary, and Lazarus) though dissuaded from it by his disciples, on account of the inveteracy of the Jews against him. He would face any danger, or go through any difficulty, to discover his tenderness towards his afflicted friends. *He* speaks in my text, who afterwards wept tears of love, at the grave of Lazarus;<sup>c</sup> and thereby consecrated the sympathetic tear. *He* speaks, who kindly received and embraced, the weeping bereaved disciples of John, who went and informed Jesus that their master was cruelly beheaded by Herod, and his mangled body buried by themselves.<sup>d</sup> Now you may imitate these distressed disciples, and tell the compassionate Jesus all your sorrows. He can apply the balm of Gilead, and heal the wounds made by this bereaving providence.

<sup>a</sup> Isai. ix. 6, 7. <sup>b</sup> ver. 5—8. <sup>c</sup> ver. 35. <sup>d</sup> Mat. xiv. 12.

providence. He can calm the tempest, and say to the waves, 'peace be still.' My text is spoken by him who hath the government of all things on his shoulders; who appoints the stations of his ministers, allots their labours, fixes the bounds of their habitations, and is a wall of fire round about his church, and the glory in the midst of it. *He* who has all the treasures of wisdom and knowledge in him, yea all the fulness of the godhead, says for the comfort of his ministers and universal church, 'Lo I am with you always, even to the end of the world.' *He* speaks, who is full of grace and truth, and who feels for you under the setting of that glittering star which shone amongst you for a season; but who is now gone to shine in the celestial kingdom, agreeable to his dying declaration. Thus the scripture is verified, for they that be wise (or teachers) shall shine as the brightness of the firmament; and, they that turn many to righteousness, as the stars for ever.<sup>e</sup> *He* speaks, who encouraged your departed pastor in his flight to glory with these words, on which his last and dying address to you was founded, Then shall the righteous shine forth as the sun, in the kingdom of their father.<sup>f</sup> But we must pass

B 3

*Secondly,*

e Dan. xii. 3.

f Mat. xiii, 43.

*Secondly.* To the person of whom the words are spoken. The history of Lazarus, which we have in this and the following chapter, has struck me so forcibly as being truly characteristic of our departed friend, that I beg your attention, while I apply the interesting parts of it to the deceased. And, as I may here exhibit some of his amiable and excellent qualifications and pursuits, you will allow me to be somewhat particular. Permit me, however, before I begin, to guard against being misunderstood, as if I were about to present a finless character. If we say we have no sin, we deceive ourselves, and the truth is not in us.<sup>g</sup> Whatever, therefore, you saw amiss in your dear pastor, avoid; but follow him, as far as he followed Christ. The richest ore is not without some alloy. But in characterising others, men are too apt to take the dross, and leave the gold. In general, persons have two characters; one from their friends, another from their enemies. Neither uprightness, nor even perfection, can preserve from the shafts of slander. This is evident in the treatment our Lord met with from the Jews. Some said, he was a gluttonous man, and a wine bibber; others said, he had a devil; while a third class, had the audacity to assert, that he cast out devils, by Belzebub, the prince of the devils. Ministers  
of



of Christ are still a spectacle to men, and are esteemed as the filth of the world, and the off-scouring of all things to this day. But herein, we are only followers of those, who through faith and patience inherit the promises.—In applying the history of Lazarus to our deceased friend, we may observe a fourfold similarity between them. They were both helped of God; they were both beloved of Christ; they were both honoured with intimate communion with him; and they were both rendered eminently useful in the cause of christianity.

1. We may trace the character of the deceased in the appellation Lazarus; which signifies assistance of God. It was through the help of God, that they were both the friends and followers of the Son of God, amidst the rage of hell, and the taunts of persecuting tongues. The departed (answerable to the name Lazarus) was helped to live a life of faith on the Son of God, a life devoted to the cause of Christ, and the best interests of mankind. He preached the unfathomable riches of Christ, both in season, and out of season, wherever he saw a door of usefulness opened to him. As assisted by God, he laboured more abundantly than us all; yet, he was so clothed with humility, that he ever adopted the words of the

apostle, ' By the grace of God I am what I am ; not I, but the grace of God which was with me.'<sup>h</sup> Through this assistance he possessed great aptness to teach. His sermons were plain, yet elegant ; and his address was so striking and pathetic, that he was enabled to draw many souls to Jesus Christ, by casting the net of the gospel on the right side of the ship. By divine help, he was a faithful shepherd over the flock of Christ committed to his care. Your minds were stored with divine truths ; your devotions were aided by his religious poetry ; and your souls raised to heaven, by his fervent and enlarged prayers. Nor did he terminate his services in the public assemblies. He was enabled to spend his life, in acts of beneficence to the afflicted and necessitous. He spread a table for the poor, and visited the sick and imprisoned. Thus through life he was indefatigable in his master's work, improving time and talents ; and, by the assistance of God, he died the death of the righteous, and his latter end (or reward) was like his.

2. Lazarus and the deceased were both loved of Christ.

It was evident that Lazarus was loved by him from the message sent by his sisters to Jesus, ver. 3.

' Lord

‘ Lord behold he whom thou lovest is sick.’ And I doubt not, but many of you went with the same language to the throne of grace, during the short sickness of your late dear pastor. He was loved by his divine master, and was constrained from a sense of his love, to spend and be spent in his service. In early life, Jesus gave his holy Spirit to him, to be in him as a well of water springing up to everlasting life. Christ called him out of darkness into marvellous light, endowed him with the gifts and graces of the holy Spirit, put him into the christian ministry, and made him a polished shaft in his quiver. Joseph, was a fruitful bough, even a fruitful bough by a well, whose branches ran over the wall. The archers sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong, by the hands of the mighty God of Jacob.<sup>i</sup>

3. Both were admitted to special intimacy and communion with Jesus Christ. At an entertainment made for Christ, Lazarus enjoyed great intimacy with him.<sup>k</sup> This seems to have been frequently repeated. Oh! indulged favorite of his master! And have you not seen evidences of your late pastor’s communion with the Lord of Life and Glory? Has not the language of his fervour

<sup>i</sup> Gen. xlix. 22—24.

<sup>k</sup> John xii. 2.



fervour in prayer been, I have found him whom my soul loveth? While his soul exulted in preaching to you the gospel of the grace of God, did you not take knowledge of him that he had been with Jesus?<sup>1</sup> Have not pastor and people frequently enjoyed sweet communion with their divine master, at his sacramental table, when his banner over you was love; and his fruit sweet to your taste? The secret communion which our departed friend had with Jesus, was manifested, by his coming forth to you and saying, 'What I have tasted and handled of the word of life, that declare I unto you. He could often like Jeremiah say, I have found thy word and eaten it; and it was to me the joy and rejoicing of my heart.<sup>m</sup> But what were all the pleasures of communion with Jesus here, compared with what he now enjoys in the immediate vision of the eternal God.

4. Both were rendered useful in the cause of christianity. The history of Lazarus, confirms this idea respecting him. His resurrection, was an irrefragable proof, that Jesus was the true Messiah; and that with him, all things are possible: and it appears highly probable, that Lazarus was used by the Lord, as an instrument in converting  
many

<sup>1</sup> Acts iv. 13.

<sup>m</sup> Jerem. xv. 16.

many to the faith of Christ. This awakened the resentment of the chief priests, and rendered him obnoxious to them : for we are told in the next chapter, they consulted together that they might put Lazarus to death, because that by reason of him, many of the Jews believed on Jesus.<sup>n</sup> And our departed brother (like Lazarus) was rendered remarkably useful in the cause of christianity. He was indefatigable in his labours of faith and love ; and the great Lord of the harvest gave him many souls for his hire. The extent of his usefulness, will, indeed, never be fully known 'till the second appearance of the Son of God ; when our friend will say, ' Here am I, and the children thou hast given me.' Nor, was his usefulness confined ; it shone in the civil, as well as in the religious sphere of action. Orphans and widows, the needy and afflicted, imprisoned debtors, and distressed tradesmen, found that his heart and his purse, were always open for their help. Nay, the flowing tears, and pained hearts, in this numerous assembly, demonstrate his great usefulness. You sensibly feel your loss. I now proceed,

Thirdly, to notice the title given to him, *Our friend*.

What

<sup>n</sup> John xii. 10, 11.

What a pleasing truth does this convey to us! namely, that there is an intimate friendship between Jesus Christ and true saints; and between the several members of his family. Man was originally made to enjoy the pleasures of friendship with heaven; but sin soon interrupted these sacred delights. Now, man is at enmity with God, by wicked works; and how can two walk together except they be agreed. In due time, therefore, Christ appeared as the great and glorious, as well as the only mediator between God and man; and having made peace with God by the blood of his cross, he reconciles us to God. And when we are restored to honourable friendship with heaven, by sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus, we become fellow citizens with the saints, and *the friends* of Jesus Christ. How desirable and beneficial a relation! It is better to share the friendship of Christ and his people, than to sway a royal sceptre, and wear a diadem. What an honour to have an interest in the affection of our Redeemer! How great the felicity to share in his councils! Henceforth, (says Jesus) I call you not servants, for the servant knoweth not what his master doeth; but I have called you friends; for all things that I have heard of my father, I have made known to you.<sup>o</sup>

And



And true christians, who are members of the same extensive family, should love as brethren; for, they are united to the same elder brother, and are engaged in the same interest. They all professedly aim at the glory of God, and the lasting good of mankind. Now, therefore, as the friends of Jesus, let us not only seek the counsel of our divine friend, discover ardent affection to him, and appear fully devoted to his honour; but let us join in mutual counsel, flaming love and zeal to promote the cause of religion, and make it our common interest. Every man of God should be stiled *our friend*; as every believer, is a friend of Christ, and all his true followers. Thus Abraham was called the friend of God, and I make no doubt, but that he was the friend of all that were followers of God as dear children. Friendship with Christ and with saints, is inseparable, for our Lord unites them by saying *our friend* Lazarus. Hence it appears, that both Lazarus and our departed brother were the real, devoted and faithful friends of Christ and his family on earth. This honour have all his saints. And at the death of each of them, every friend of Jesus will say, as he did respecting Lazarus, *Our friend sleepeth*. This leads me,

Fourthly, to reflect on what is said of Lazarus, *our friend Lazarus sleepeth*.

What

What a pleasing idea of death does our Lord here present to our meditation ! It is past a doubt, that our Lord speaks of *death*, under this natural image. This is plain by reading the context. Then said his disciples, Lord if he sleep, he shall do well. Howbeit, Jesus spake of his *death* : but they thought he had spoken of taking *rest in sleep*. Then said Jesus to them plainly, Lazarus is *dead*. *This image* of death, was often mentioned by the sacred writers, before the coming of our Lord ; you will, therefore, find, that the common phrase used to express a persons death, is, he *slept* with his fathers. Thus Nathan expressed himself to David, as assuring him that his seed should succeed him in the throne of Israel, after his death. And when thy days be fulfilled, and thou shalt *sleep* with thy fathers, I will set up thy seed after thee.<sup>p</sup> Thus the righteous at their death, are said to rest in their beds.<sup>q</sup> And our Lord having spoken of death under this pleasing image, the apostles and primitive christians adopted it from him. Thus it is said of Stephen when stoned, that he fell asleep.<sup>r</sup> And thus the apostle Paul describes the death of saints and martyrs, either, by their falling asleep ; or, by their sleeping in Christ.<sup>s</sup> Some indeed have carried the thought too far, in dreaming of the *soul's sleeping* at death, as well as the

p 2 Sam. vii. 12.

q Isai. lvii. 2.

r Acts vii. 60.

s 1 Cor. xv. 18. 1 Thess. iv. 14.

the body; but this sentiment appears to be fully refuted by what Christ said to the penitent thief, To day shalt thou be with me in paradise.<sup>t</sup> Paul also, seems evidently to contradict this false notion when he says, I am in a strait betwixt two, having a desire *to depart*, and be *with Christ*, which is far better. Nevertheless, to abide in the flesh is more needful for you.<sup>u</sup> Surely, the apostle would have been in no strait, had he entertained any idea of the soul's sleeping, 'till the day of the general resurrection. To a soul so filled with the love of God, and love to God, as the apostle was, life must have been much more desirable (on his own account as well as that of others) than a state of insensibility and inactivity. Besides, the apostle speaks very confidently to the contrary: We are confident I say, and willing to be absent from the body, and to be present with the Lord.<sup>w</sup> The spirits of just men at death, are expressly said to be made perfect, and to constitute a part of the church of the first born in heaven.<sup>x</sup> Having endeavoured to prove, that the opinion of the soul's sleeping at death is groundless, I proceed to consider my text, as describing the sleep of the believer's body. The grave, to which we shall soon commit the body of our deceased friend, is now a safe

<sup>t</sup> Luke xxiii. 43.

<sup>u</sup> Phil. i. 23, 24.

<sup>w</sup> 2 Cor. v. 8.

<sup>x</sup> Heb. xii. 23.



safe repository, and dormitory, to the redeemed of the Lord. Our blessed Immanuel has perfumed it by his own residence in it, as well as brought life and immortality to light, through the gospel. We may, therefore, now unite in singing with Dr. Watts,

The graves of all his saints he blest'd,  
And soften'd ev'ry bed ;  
Where should the dying members rest,  
But with their dying head.

Let us now attend to the propriety of our Lord's representing death, under the pleasing image of sleep.

1. Death, like sleep is a cessation from labour and trouble, and proves a retreat from the business and bustle of human life. This idea is confirmed by a voice from heaven, which says, Blessed are the dead which die in the Lord, for they rest from their labours. The indefatigable Hoskins, the friend, the minister and servant of Christ, now sleepeth. Worn out with the fatigues of a most laborious day of life, he is just retired to rest. In death, the righteous rest from the vanities and vexations of this world; and from all the persecu-  
tions

tions of the present state: for there the wicked cease from troubling and the weary are at rest.<sup>a</sup> They rest from all the crosses and afflictions laid on them by the correcting hand of their heavenly father. The world can no more deceive them; nor the flesh allure them; nor Satan buffet them. They rest from all labour, in serving the Lord; and pain, in suffering for him.

2. *Sleep*, is a pleasing *image of death*, as proving no interruption to the life of the soul. As natural sleep, does not effect, or occasion, a cessation of life to the soul: so neither does death prove an interruption to the life of the soul, but becomes advantageous to it. The saint at death, is divided; his spirit returns to God, who gave it; and the body sleeps with its mother earth, 'till it is new formed and fashioned like unto Christ's glorious body.<sup>a</sup> While the body sleeps, the soul awakes to immortal day; it is freed from its fettered state, and enjoys perfect enlargement above. Thus Paul assures us Christ died for us, that whether we wake or sleep, we should *live together with him*. And every believer, at death may say, with respect to my body, I sleep, but my soul awaketh. As I have lived in the newness of a sanctified life here, so I shall live in the fulness of the spiritual

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and

<sup>a</sup> Job iii. 17.

<sup>a</sup> Eccles. xii. 7.

and divine life above. While here, the believer often exclaims with the apostle, O wretched man that I am, who shall deliver me from this body of death?<sup>b</sup> Here the apostle alludes to a shocking custom among the Romans, of having a dead body chained to a living one. Thus disagreeable, to a renewed soul, is the body of sin and death, which the believer carries about with him. Death, therefore, gives a happy release to the soul, and proves no hindrance to its life, but becomes an enlargement of it. Could our departed brother, now speak of the happiness and glory he possesses, while his body sleeps before us, he would say, Weep not for me, but weep for yourselves; who in your embodied state, see but in part, and know but in part; and frequently have reason to say, 'Without are fightings, within are fears.'

3. Sleep is a suitable emblem of death as being both desirable and necessary. Death cannot indeed be desirable to ungodly men in general; but it is to the new-born soul. He partakes of a new, and divine nature, the tendency of which is, towards God and heaven. And heavenly and immortal objects, attract his soul more powerfully than the magnet does the iron. That which is born of the flesh, is flesh; and that which is born of

<sup>b</sup> Rom. vii. 24.



of the spirit, is spirit.<sup>c</sup> As, in our natural birth, we bear the image of the first man Adam; so, in our new birth, we bear the image of the second man, the Lord from heaven. Now, the apostle saith, as is the earthy, such are they also that are earthy; and, as is the heavenly, such are they also that are heavenly.<sup>d</sup> It seems natural, therefore, for those who bear the image of the heavenly, to desire a dismissal from earth, and an admission to heaven. To be dissolved, and to be with Christ, is to them far better than continuing here.—As sleep is natural, and is coveted by man and beast, so it is also necessary. It is necessary for the christian to sleep in death, that the leprous house of his tabernacle should be taken down, and that the soul, freed from sinful flesh and blood, might share in those beatifying glories, which are suited to its divine, and heavenly nature. Flesh and blood cannot inherit the kingdom of God.<sup>e</sup> Death is now necessary, in general, even for the body; that, by dropping its terrestrial particles in the grave, it may share in the glories of the resurrection, and the saint partake of full conformity to the divine Redeemer, both in body and soul. The believer knows, that his Redeemer liveth; and, though worms destroy his body, yet he is confident, that in his flesh (as raised and purified)

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c John iii. 6- d 1 Cor. xv. 47. 48. e 1 Cor. xv. 50

he shall see God; whom he shall see for himself, and his eyes shall behold him, and not another. Hence, he says with Job, respecting this life, I loathe it, I would not live always. It is desirable to go to rest, in pleasing hopes of a resurrection to eternal life.

4. Death, like sleep, is satisfying to the true believer. How satisfying is sleep, when sleepless nights have been appointed us! How satisfying to the weary pilgrim to reach the place of rest, after being fatigued with the toils of his pilgrimage! The pleasures of rest, must be highly gratifying to those who have endured hardness as good soldiers. Death, indeed, is the wise and just appointment of God, as the wages of sin. But to a real faint, the tyrant is disarmed; and his death is precious in the eyes of the Lord.<sup>f</sup> He rejoices that it is his last enemy, and the avenue to the resurrection life. Hence, he triumphs in death saying, O death! where is thy sting? O grave! where is thy victory? Thanks be to God, who giveth me *the* victory, through our Lord Jesus Christ.—The pious psalmist, connecting the certainty of death, with the joys of the resurrection, expresses the highest satisfaction in the latter; though at the same time, he knew he must go through the former

<sup>f</sup> Psalm cxvi. 15.

mer to the possession of that glory.<sup>s</sup> It is the prospect of awaking again to everlasting life, that will enable christians to embrace the sleep of death, either with calmness, or joy. We shall not only awake, but in the divine likeness. It doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him; for we shall see him as he is.<sup>h</sup> O beatifying vision! O the unveiled glories of the resurrection! They are inconceivable; and consequently, unutterable. It is the happiness of saints upon earth, to be like Jesus Christ; but when the angel shall swear by him that liveth forever and ever, that time shall be no longer;<sup>i</sup> then they shall have the unspeakable felicity of being awakened to bear the likeness of Christ's glorified body. How glorious will *this* corruptible body of our departed friend then appear! And how should such hopes, calm our minds on the death of friends! 'Tis only a temporary, not an eternal sleep. So that we may sing with Dr. Watts;

Array'd in glorious grace,  
 Shall these vile bodies shine;  
 And ev'ry shape, and ev'ry face,  
 Look heav'nly and divine.

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Having

g Psalm xvii. 15. h 1 John iii. 2. i Rev. x. 6.



Having thus far explained, and applied the text to our deceased friend, I proceed

Fifthly, To address afflicted mourners, and all present, on this affecting providence. God give us grace, to listen to the instructions conveyed to us hereby!

As I have already given the character of the deceased, by accommodating my text to the present occasion,\* I shall now confine my thoughts, principally, to the living. Although the afflicted widow, and mourning parents of the deceased, are not present on this very distressing occasion; yet, I can by no means forget them. And my hearty prayer to God for the former is, that under the sorrows of widowhood, she may find her Maker to be her husband;<sup>k</sup> and experience the truth and sweetness of God's being the judge of the widow, in his holy habitation.<sup>l</sup> My heart feels also for the aged parents, who must be greatly wounded by this stroke. And how can I better express

my

<sup>k</sup> Isai. liv. 5.

<sup>l</sup> Psalm lxviii. 5.

\* Possibly the sermon may be censured for want of regularity in the composition; but the author hopes, that the circumstances mentioned in the address to the church, will plead as an excuse with every candid person. And as it was delivered, in the foregoing order, without the least thought of printing it, he now prefers sending it forth in its original method, rather than by material alterations to let it carry the air of spuriousness.

my sympathy with them, and desire for them, than to pray that God may give to them in his house, and within his walls, a place and a name, better than of sons and daughters; yea, an everlasting name, that shall not be cut off.<sup>m</sup> And may every other relative, hear the divine voice in this painful providence, which speaketh louder than with a voice of thunder, ‘Be ye also ready; for, in such an hour as ye think not of, the Son of man cometh.’—But what shall I say for the comfort and support of this bereaved church of Christ. I can more easily mourn with you, than speak to you. What a loss has this church sustained! What can I say for your relief? Your pastor is not here, as to his better part: he is risen, For him to live was Christ; to die was gain. Though dead he yet speaketh, saying, ‘Arise ye and depart, for this is not your rest; it is polluted.’ And under this very painful stroke of providence, where can I lead you for relief better, than to the word of God; and the work of Christ. One promise, (if mixed with faith) will tend to dry up every tear, and relieve your burdened hearts. Thus saith the faithful God, and glorious king of Zion; I will give you pastors after mine own heart, who shall feed you with knowledge and understanding.<sup>n</sup> From the word of God, I would lead you to the

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work

<sup>m</sup> Isai. lvi. 5.<sup>n</sup> Jerem. iii. 15.

work of Christ, for encouragement and hope. He is ascended up on high, to give pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.<sup>o</sup> The residue of the Spirit is with the Lord. And the Redeemer's tender affection for, and unremitting care of his church, is the same yesterday (under the Jewish state) to day, (under the gospel) and forever. Under your present painful feelings remember, therefore, that as the friends of Jesus, and members of the same family, it becomes you to be united in counsel and affection, as you are in interest. You have lost a praying pastor; therefore, it becomes you to be more diligent than ever in prayer for yourselves. God will be enquired of, by the house of Israel, to do all things for them.<sup>p</sup> Love as brethren and friends. Cleave to God, and to one another. Keep the unity of the Spirit in the bond of peace. See that ye fall not out by the way. In honour prefer one another: and look to God, who can do exceeding and abundantly more for you than you can ask or think. Therefore, be instant in prayer, watching in the same with all perseverance; remembering what the Lord says, 'Call upon me and I will answer thee, and shew thee great and mighty things which thou knowest not.'<sup>q</sup> Your late dear  
pastor,

<sup>o</sup> Eph. iv. 11, 12. <sup>p</sup> Ezek. xxxvi. 37. <sup>q</sup> Jerem. xxxiii. 3.



pastor, the Lord's day evening before his death, heard a sermon on these words; and though he was very weak and ill, he declared he would not have been absent on any account, for he had received more under it than he could relate. After service, he was conducted home by the assistance of two friends; and never more went out of his house; and about ten o'clock on the following Lord's day, was called to see the great and mighty things, which as yet he knew not. Thus his sickness was short; for on one sabbath, he preached in the church militant; and the next, he was conducted to the church triumphant. The following account of his illness and death was sent to me this morning.—The great patience and tranquillity of mind which he discovered during his confinement, is scarcely to be conceived. His complaint being an inflammation on his lungs, it gave him great pain to speak much; but at the same time, enjoyed the perfect exercise of his understanding, till within a few minutes of his death. A day or two before this took place, Mrs. Hoskins desired him, if his mind was free from distress, to lift up his hand; and he immediately lifted both. On the morning of his departure, she hinted to him that his dissolution was approaching; and desired to know whether he was perfectly sensible. He answered with lifted hands, ‘*That is very well, it*

*is welcome: so be it.* A friend standing by, told him that he was very near glory. He replied, 'That is a mercy.' His last words, (and which he uttered with great difficulty) were, *I shall now, arise and shine.*——He attempted to add something more, but his voice failed; and he sweetly fell asleep in Jesus.

We are now going to perform the last office for him, in committing his body to the dust; in sure and certain hope of a resurrection to eternal life. And what improvement should each of us make of such a solemn and speaking providence? My dear brethren in the ministry, with myself, should hereby be quickened to be up and doing, to fill up the breach now made in the church of God. And, as we know not the day of our death, how should we be excited to activity in our master's cause; knowing, that his enemies are too numerous, and his friends too few. We have at longest, but a little time to labour for the best of masters; for, shortly we must put off this tabernacle, as our Lord Jesus Christ hath shewed us.' And now, to close all in a general address. How should each be taught by the present providence to say with Isaac, *I know not the day of my death.*' And with Job, *I know thou wilt bring me to death, and to the*  
house

house appointed for all living;<sup>t</sup> and to enquire whether we are ready. And while you attend the remains of our departed brother to the grave, may the address which will there be delivered to you, prove useful to your precious and immortal souls. May we learn with the apostle Paul, to die daily, that as living the life, and dying the death of the righteous, it may at last be said of us, *Our friends sleep.* Amen and Amen.

<sup>t</sup> Job xxx. 23.



house appointed for all living, and to receive  
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of the righteous, it may still be said of us, *For*  
*friendship. Amen and Amen.*

John 15: 13

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A N

A D D R E S S

DELIVERED AT THE

I N T E R M E N T

B Y

T H O M A S T U P P E N.

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## A D V E R T I S E M E N T.

**T**HE substance of the following address was delivered at the interment of Mr. Hoskins, without the least thought of its being printed. As it has since, been earnestly requested, that it might accompany the foregoing sermon, the author has endeavoured to recollect it, as exactly as possible. And he thinks, that on comparison, the intelligent hearer will observe no material difference, either, in arrangement, or diction, between the following, and that which was delivered at the grave.



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## ADDRESS at the GRAVE.

*Men, Brethren, and Fathers.*

WHILE we stand among the tombs of the deceased, and view the lifeless remains of a dear departed friend, we *feel* the force of Isaiah's language, as he proclaims, ' All flesh is grass, and all the goodliness of man as the flower of the field: the grass withereth, and the flower fadeth, because the Spirit of the Lord bloweth on it.' History and experience evince the mortifying truth, that man who is born of a woman hath but a short time to live, and is full of trouble ; he cometh forth as a flower and is cut down : he fleeth away also as a shadow, and continueth not. Our age is as nothing before God ; every man, at his best estate, is altogether vanity. The grave is opening her mouth to receive us, and is constantly reading silent lectures to survivors, on the most interesting subjects. Death has a peculiar solemnity, both in its nature and consequences. It cuts asunder the tender ties of relation and friendship; and strips us of every earthly

earthly enjoyment. It despoils the wise man of his wisdom; the rich man of his riches; and the strong man of his strength; and consigns them to nakedness, putrefaction and dust. It summons immortal souls to the bar of God, to have their characters marked, and their states fixed forever. Thus, death sways his sceptre over the universe without distinction, and brings all on a level. Princes and peasants; wise and ignorant; rich and poor, meet together in the grave. There is no discharge in this warfare; for, dust we are, and unto dust we must return.

As death is certain and solemn, so, in some circumstances, it is peculiarly affecting. Relations and offices, generate mutual affections, and produce the most poignant grief in feeling the parting stroke. Parents, follow their beloved children to the grave with weeping and lamentation, and will not be comforted, because they are not. Children bewail the loss of their parents; especially while they review the kindness, care and provision, of these affectionate benefactors. Husbands and wives, cast the last wishful look on the lifeless remains of the desire of their eyes, and are inconsolable. And an affectionate people, now surround the opened grave of their beloved pastor, sorrowing most of all, because they shall see his face no more.

What an alteration does a few days make in us! Like leaves in autumn, we wither, decay, and die! All that is desirable in us is consumed away as the moth. You see it in our dear departed friend! His countenance is changed to a mortal paleness, and his eyes are closed in death! The tongue you have heard with so much pleasure, is now, silent as the grave. His hands, which ministered to the necessities of the poor, are turned to cold, damp clay; and we are now constrained to bury him out of our sight, as food for worms, and destined to original dust. *No more* shall his ardent zeal be seen in preaching the precious gospel of Jesus Christ; nor in warning men of their danger, and beseeching them to be reconciled to God! No more shall souls be converted to God from the error of their ways, by his ministration; nor his dear flock, again seek the bread of life, from their beloved pastor! The hungry will no longer be fed; nor the naked be clothed; nor the sick and those in prison, be visited by him! No! his race is run; his course is finished; and, we trust, his crown is ready in heaven. He had his imperfections in a mortal state; but on an impartial review of his excellencies and defects, the latter bear no proportion to the former: and these defects, are now perfectly done away. To you, therefore, who once stood in the nearest relation



to him by nature or friendship; and especially to his dear church and people, I address the apostle's language, 'sorrow not as others who have no hope.' Let the expectations of the christian, soften the feelings of the friend. Those who sleep in Jesus will God bring with him. In a short time, the dead in Christ shall arise, and we who are alive shall be caught up together with them in the clouds, to meet the Lord in the air, and so we shall ever be with the Lord. Such a prospect, is finely calculated to soften our sorrows, and to animate our souls, in the present state. This delightful period, will be the coronation day of all the Lord's redeemed people. A day wherein their rest, their honour, their desires and their joy, will be perfected. Jesus Christ will change their vile bodies, and fashion them like unto his glorious body, according to the power whereby he is able to subdue all things to himself. The saints shall see his face in righteousness, and be satisfied when they awake up after his likeness. God himself will wipe away all tears from their eyes, and lead them to fountains of living waters, he will be their God, and they shall be his people forever.

Among this happy throng, we hesitate not to rank our departed brother. Hail, happy soul! you have passed through all the storms of  
life,

life, and reached the blissful shore above! You are emerged from behind a dark cloud, into the splendour of eternal day! Now you experience the ineffable sweetness and glory, contained in the text of your last sermon! Then shall the righteous *shine forth as the sun* in the kingdom of their father! May we ere long be counted worthy to join the general assembly in heaven; where we shall cast our crowns at Immanuel's feet, and sing the song of Moses and the Lamb, for ever!—'Till that happy day arrives, let us remember that Jesus governs the church and the world; and exercises the greatest sympathy towards his people, in their distresses. He will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom; and gently lead those who are with young. Though dearest friends and ministers, are taken away; yet, because Jesus lives, we shall live also. He will never leave nor forsake his people; but be with them unto the end.

In this confidence, permit me to address a few words to you, before we take a last leave of the remains of our departed brother. I tenderly sympathise with you on account of your great, and, in some respects, irreparable loss; but remember that the Lord gave, and the Lord hath taken away; and that it is our duty and happiness with  
cheerfulness

cheerfulness to say, blessed be the name of the Lord. And now you surround the grave of your late dear pastor, seriously review the improvement you have made of his ministrations. Has it been in proportion to the means with which you have been blest? Do you enjoy reconciliation with God through our Lord Jesus Christ?—Are you devoted to God in disposition and conduct? Can we congratulate you as persons who, by reason of use, have their senses exercised in divine things? And, who are looking for, and hastening to, the coming of the day of God? If this be your happy case; how transporting will be your future meeting with your departed minister, when you shall be his crown and joy of rejoicing, in the day of the Lord Jesus! To give full evidence of your attainments in the divine life, and of your future prospects, attend to the advice of the sacred writers. Be ye steadfast, unmoveable, always abounding in the work of the Lord, knowing that your labour shall not be in vain in the Lord. Strive together for the faith of the gospel, and the love of the Spirit. Pray for the prosperity of Zion in her widowed state. Entreat the Lord to send you a serious, zealous, disinterested pastor, who may be wise to win souls to Jesus Christ; and feed you with knowledge and understanding, according to his will. And, may this awakening providence, rouse you  
to



to improve every talent, means, and moment, for your spiritual progress and establishment; that you may stand perfect and complete in all the will of God! Without the spirit and blessings of real religion, all created good is incapable, either to supply our wants, or to gratify our desires. It can neither bring tranquility to the soul, nor support under the sorrows of life, nor disarm death of its terrors. These blessings are derived from an interest in the death of Jesus; and the influence of divine grace. By possessing these favours, saints are prepared for the changes and issues of life. How pleasing is it to see men thus qualified, stand at the close of life, with a consciousness of having fought God and his salvation; and with a delightful prospect of the glory which God hath promised to his people! Under such impressions and views, Moses ascended the mount to resign his spirit to God. With such a happy frame, Simeon longed to be dismissed from this world: and thus Stephen left it. And, as a recent instance, your late dear minister breathed his last with——‘ I shall arise and shine.’

As such a great multitude is now crowded round this grave, it cannot be deemed improper to address you, on this solemn occasion. Respect, or curiosity, may have induced you to attend the obsequies

sequies of an acquaintance, and a minister of the gospel; but I hope that the providence will be improved by you to the most valuable purposes. You now tread on the dust of predecessors, relations or friends, and will soon also be numbered with the dead. Should we not, therefore, adopt the words of Moses, and earnestly pray 'so teach us to number our days, that we may apply our hearts to wisdom.' And wherein does this consist? Surely it cannot require much time to deliberate, before you decide. I appeal to you, as intelligent and accountable creatures, on the subject. Is it not *true wisdom* to seek the favour and friendship of God, through Jesus Christ, before every other acquisition? Is it not *true wisdom* to walk with God, in all his appointed ordinances, and in every worldly connexion and employment? Is it not *true wisdom*, to be every moment ready for the important change which must take place at death? How different are the states and frames of saints and sinners, in that awful hour! The wicked, is driven away in his wickedness, but the righteous, hath hope in his death. As life is a vapour, and eternal things hang on a moment of time, seek the Lord while he may be found; call upon him while he is near. Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the LORD, and he will have mercy on him;

him; and to our God, for he will abundantly pardon. In his favour there is life, and his loving-kindness is better than life itself. These favours, sweeten every relation, employment and enjoyment, below; and meeten for the realms of everlasting glory above.

Under an impressivè sense of the important and interesting realities now presented to us, may I not charge my own soul, and with humility entreat you my honoured brethren in the ministry (now at the grave of our brother) to take heed to ourselves and to our doctrine, that we may both save ourselves and those who hear us. Multitudes around us are rushing to perdition: and we are charged to excite them to flee from the wrath to come. Our office is, to preach the gospel to every creature; to warn every man, and teach every man in all wisdom, that we may present every man perfect in Christ Jesus. We are now entrusted with certain talents of time, gifts, or substance; and in a few revolving moments, we shall not have an opportunity to promote the best interests of our fellow creatures. Now we are called to watch for souls, as those who must give an account, that we may do it with joy and not with grief. There is, therefore, a propriety in exhorting each other to attend to Solomon's direction,

that



that 'whatsoever our hands find to do, we may do it with all our might, because there is no work, nor knowledge, nor device in the grave, whither we are going.' And we have the most cogent reason to be diligent in ~~the~~ well doing, knowing, that in due season we shall reap, if we faint not.— And now, almighty and heart-searching God! at the mouth of this opened grave, accept our vows, and hear our prayers! May our bodies, our souls, our time, our talents and our all, be thine! Whether we live, may we live to the Lord; whether we die, may we die to the Lord; that whether we live or die, we may be the Lord's forever. Amen.

A N

# EXTEMPORARY ADDRESS

TO THE

## CHURCH and CONGREGATION

Meeting in CASTLE-GREEN,

*Written by a Friend, the Night before the Interment.*

### I.

**W**HY droop ye thus your mournful heads,  
And wipe the streaming eye?  
Your pastor's gone; but left this earth,  
For better worlds on high.

### II.

His ardent zeal while here below,  
Inspired the noblest aim;  
To found abroad the Saviour's grace,  
And honour of his name.

Like

III.

Like antient preachers he denounc'd;  
The judgments of the Lord;  
And urg'd lost sinners to receive,  
The blessings of his word.

IV.

Where sickness, join'd with want, oppress'd,  
His feet were at the door;  
From morn to night his earnest care,  
Was to relieve the poor.

V.

In all the storms of human life,  
The lot of Adam's race:  
He still stood longing, with the saints,  
To see his Father's face.

VI.

Now he has left this lower world;  
And reach'd the happy shore;  
Where everlasting pleasure reigns,  
And sorrow is no more.

There



VII.

There now, with all th' angelic host,  
He tunes his heav'nly lays ;  
And joins with Gabriel, in the song,  
Of never ceasing praise.

VIII.

Then dry up ev'ry flowing tear,  
And patient here remain ;  
For soon you'll meet in realms above,  
And never part again.

F I N I S.

*Next Week will be published,*

# An ELEGY,

*On the Death of Mr. Hoskins.*

